

# LETTERS

(Continued from Page 1)

come the basest of kingdoms." (Ezekiel 29:15.)

Therefore the reader can see that "Mixed Marriages" had nothing to do with Egypt's downfall.

Moses married a colored woman. (Numbers 12:1) And his sister Miriam balled him out for marrying her but God took Moses' part, and caused the leprosy to come upon his sister for butting into his matrimonial affairs.

Before the children of Israel reached the land of promise, God had Moses to select 32,000 colored girls to go along with them into the promise land to eventually become wives to the Hebrew boys. (The 31st chapter of Numbers).

When Joshua took the city of Jericho, Rahab who was a colored woman went with Joshua's army. Eventually she married one of the princes in Israel, and became the great-great-grandmother of David the king of Israel. David married Bathsheba who was a beautiful colored woman. (2nd Samuel 11:3)

To this union four sons were born. The most noted were Solomon and Nathan. The lineage of Jesus' mother passes thru Nathan to David and Bathsheba proving that the Virgin Mary had colored blood in her veins. Therefore, if the Almighty God chose to have His beloved Son to come into the world by the way of this woman, why should we raise so much hell about integration? The mother of Jesus, and Elizabeth who was the mother of John the Baptist were very close kin. It is quite natural that John the Baptist had colored blood in his veins, also.

There is not a man in the world, or woman either, that can take the Bible and knock down what I have said about the complexion of the people. I got my information from the King James version of the Bible. I have read this version thru three times, chapter by chapter. And at this writing, I am finishing up the Book of Jeremiah. Therefore, I ought to know whereof I speak. It is the segregationist dopes who try to keep the people in ignorance and heathenism.

G. A. MILLER

Healdsburg, California

Editor  
The Petal Paper  
Box 349  
Hattiesburg, Miss.

Dear Sir:

There seems to be some uncertainty in high quarters about how just ordinary people are going to behave after the coming nuclear war, (that is those of us that are left.)

In his much discussed book, THERMONUCLEAR WAR, Herman Kahn devotes considerable attention to this. Will our stomachs be strong enough? Can we be made to work? (Page 86

"... why are you vomiting? Pull yourself together and get to work.")

He wants us to get to work quickly—for after the first nuclear war there are more following—half a dozen at least by 1975. No time for vomiting.

What strange beings does he think will survive—what possible inducement, what hope for the future can inspire the survivors to get ready for even the second holocaust in the series? Or will we be mere automatons obeying some dictator whose stomach is extra-strong?

But let's not waste any time worrying about the second nuclear war—we must hurry and get ready for the first.

Yours truly,  
Irving F. Laucks

## Birchers

(Continued from Page 1)

interrupted his reading to accuse them of heckling. "I know these tricks," he said. On another occasion, when an usher was looking for a doctor to deliver an emergency message, Mr. Welch became quite perturbed until he knew what the man was about, and said, "This is a typical sneaky communist trick."

Is the John Birch Society a good channel of expression for people of conservative political views? I am not concerned with Mr. Welch because of his advocacy of the conservative viewpoint, but rather with the context of its espousal. I have read Senator Barry Goldwater's very eloquent statement, *Conservatism of a Conservative*. You need not agree with all of these ideas, you may not agree with any of them, but when you read them, you have the feeling that Mr. Goldwater is still in dialogue with you, that his differences with you as well as his agreements are within the pattern of American thought, that his ideas about unions' responsibility, or about states' rights, or about the United Nations, are ideas based on sound thought, ideas about which men ought to debate and argue.

But not with Mr. Welch. For him the discussion is over. There is no arguing with him. His are no longer ideas; they are fanatic fears. His is no drive for an ideal, but a poorly concealed bid for personal power.

There are in this nation of ours great numbers of legitimate channels for the expression of anti-communist ideas and action, legitimate channels for the expression of conservative political views. There are dozens of decent organizations led by level-headed and loyal Americans to join and become part of... which will be opposing communism and teaching true Americanism long after Mr. Welch and his John Birch Society will have passed into oblivion.

## A BOOK REVIEW

(Continued from Page 1)

we can toss aside without reading. But let us try to project our minds.

Who are these jazzmen? Have we met them before? If so, where and how?

Back in the 13th century a child named Nicola of Colonge is said to have gathered a following of 20,000 children for some exciting adventure. Still within the 13th century a legend developed and the child became a magician named Bunting, who played some kind of woodwind that was very attractive to rats, and later to children.

So Bunting, the Pied Piper of Hamelin, was the first jazzman.

A situation arose in Hamelin. The civil authorities entered into a contract, accepted a benefit, and then tried to dodge payment of an honest debt. Here the story begins to read like an *exemplum*, a story contrived by the Church to illustrate a doctrine. Debt-dodging is a bad enough habit in itself. If allowed to go unpunished, it could lead to neglect of religious obligations as well as civil. Will a man cheat God? Yea, verily! He will certainly try.

So the young man with the horn turned into something mephitic, and it was all over but the long weeping.

The modern jazzmen are *pie*d in a variety of ways, including multicolored. Likewise their music is mixed between light and dark. It is played with a technique rich in "beautiful dissonances."

"A wrong note doesn't completely throw me. I make something out of it that's right. In a way, there are no wrong notes"

But let us see how the rats get the call. The addict is mumbling in his cell:

"They better leave me alone. They better remember me. They don't know about stuff. They don't know about the *feelin'*, the *good feelin'*. They don't know about speedin' with stuff, when the cocaine and heroin sees like it's a man and a woman inside you, twistin' on a big bed... The stiff, no living' bastards. They're dead. They're just dead bodies."

So far as rats are concerned, this jazz life is better than a ton of cheese. Now what do the children hear? We take you to a CBS-TV program, in which the musicians smoked and wore their hats, if they wanted to, while on the air.

A writer in Harper's said: "They are committed to independence, and a headlong attack on the cosmos." A lady in White Plains said: "One so seldom has a chance to see *real* people doing something that *really* matters to them."

Independence and a headlong attack on the cosmos could get you in trouble in the 13th century. Now in the 20th century such things are part of the "beautiful dissonance," and there are no wrong notes. Or if there are, we'll make something out of them that is right.

Whether the defiant assertions of jazz are ultimately good for children remains to be seen.

—W. W. STOUT

# AT THE THEATRES

## THE AMERICAN DREAM & THE DEATH OF BESSIE SMITH.

Two short plays by Edward Albee

The Death of Bessie Smith is a harrowing one-actor based on callous episode that actually occurred in Memphis. An all-white hospital let the great blues singer, Bessie Smith, bleed to death after an automobile accident. "Cool your heels, Nigger," languorously remarked the reception nurse to Bessie's boyfriend who rushed in seeking emergency aid.

Albee has an extraordinary ear for the cadences of truth and his dialogue cuts and illuminates even as it makes us laugh. He weaves into the short dramatization a near perfect vignette of a vicious nurse. This hysterical Southern Belle covers her vacuity by tormenting a clever Negro orderly, and tantalizing a young intern, excited by her sexual provocations. With simple, clean dialogue Albee makes us feel the inhumanity, the indecency that may permeate a culture based on false inequality.

The American Dream is a sardonic tragedy on another level. Here Albee describes Mommy and Daddy and Grandma who they keep threatening to put away. They have invited a society lady to visit. The lady, it transpires, sold them an "unsatisfactory" child, twenty

years ago—an orphan boy who was noisy, (so they cut out its tongue), and lascivious, (so they amputated his hands and penis) and who finally had the temerity to die on them. Mommy and Daddy demand "satisfaction."

Fortunately, along comes the American Dream, the orphan boy's twin brother. This young man is beautiful and emotionless and has only his body to sell. At the suggestion of wise old Grandma, Mommy and Daddy adopt him.

If one does not take Albee in complete seriousness—and one had better not—this is an extremely funny play. The humor springs from the bald display of American mores as if they were reality. Fortunately, we are hypocritical enough not to take too seriously our moral clichés, our political mouthings, and our puritanical imprecations. Albee, skillfully exposes some of the clichés so that we can laugh—uneasily—at them.

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## "... visiting the sins of the fathers on the children, and on the children's children..."

Did you know that—

Geneticists estimate that tests of H-bombs already completed may ultimately mean 13,000 more deformed babies born? And that each new test adds unknown numbers to that tragic total?

The Council of Atomic Scientists in Great Britain has warned that as many as 50,000 people may get cancer as a result of tests already performed?

9,235 scientists from many countries, including 36 Nobel Prize winners, have called ending of nuclear tests "imperative"!

Diplomat George F. Kennan writes—

"I have expressly refrained from speaking, in connection with these other matters, of that aspect of the atomic problem that now worries many of my countrymen most of all: namely, the damage that may be done to our human environment and to the genetic make-up of human beings by the mere testing of these fearful weapons, not to mention their actual use in war..."

"Surely it is better that many of us should die somewhat before our time, than that we should live at the cost of prejudicing the conditions of life for our children. So long therefore, as the scientists disagree about the effects of all this testing, it is our duty to be guided by our obligation to other generations—not just our own."

—George F. Kennan, BBC  
December 1, 1957.

Write the President today to stop the testing of nuclear weapons. And to find your comrades in the struggle against war and for peace, write - - -

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